

Freeethought

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"200 Haj pilgrims killed in Colombo airrash" — A News Report.

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The First Clergyman was the First Sly Rogue that met the First Fool-Voltaire

Letters

FREETHOUGHT

Sir,

I must tell you that the copies of FREETHOUGHT you are mailing to us each month are very greatly appreciated by a number of people in N.S.W., also in Victoria and Queensland states. We feel you are developing a very worth while publication and one that is very useful to the broader world Atheist and FREETHOUGHT community. We wish you ever increasing success with this publication.

Alan Rickard. General Secretary
Atheist Society of Australia.

* * * *

Sir,

I congratulate you on your introduction of FREETHOUGHT SUBSCRIPTION COUPONS SCHEME. My request to other members of our Association is to encourage this scheme. We, the members must make non-rationalists read FREETHOUGHT. Then only we can achieve our object. If we write something ourselves, publish it in FREE THOUGHT, read it and hail the articles ourselves, no useful purpose will be served. We must make non-believers criticize our FREETHOUGHT. By criticism alone we become stronger. So we must persuade them to read our FREETHOUGHT so that they convert themselves and join hands with us. So my humble request is to enrol more believers as subscribers of FREETHOUGHT.

Sir, I am glad to inform you that I sold all the 10 coupons.

-N. Vijayskumar, Kurnool

Sir,

Your editorial under the Caption 'Dancing to the R. S. S. Tune' is both timely and outspoken. Of late, there has been a concerted campaign to push the country av [redacted] listic goal. Pa [redacted] feeling will-thanks to you editorial which is short but sharp-realise the gravity of the situation facing the country. Communal organisations such as R. S. S., not satisfied with fomenting Communalism, have begun working into the Defence services.

It shows clearly the evil designs of the axis-Godown, capitalists and a section belonging to ruling circle-and the inevitable abyss catastrophe into which the nation would be plunged.

Let us await more such editorials!

...A. Sivalingam,
Tiruchirappalli

* * * *

Dr. KOVOOR

Sir,

Life histories of great men will inspire the commongers. Life history of their leader will be useful as a guide to the followers. By knowing about the life and work of their leader, in developing any theory the followers will certainly be influenced greatly.

Similarly, for an atheist or a rationalist, it is advantageous to know the life history of our beloved, great leader, late Dr. A. T. Kovoar. so my request to you is to publish the life history of Kovoar in our FREE-THOUGHT.

...T. Harindra Nath Sarma,
KURNOOL

* * * *

Mr LOKHANDWALA

Sir,

Our heartiest congratulations to the new I. R. A. President, Mr. Y. A. Lokhandwala. We wish him the best.

...Yasmine & Friends,
BOMBAY

Are we so undeveloped mentally that we must rely on the imaginings of ignorant backward minds of primitive peoples, just emerging from savagery, to determine the course of our lives and thoughts in these days of scientific development and opportunities for study and knowledge?

—James Hervey Johnson

Free thought

A FITTING HOMAGE

The Tamilnadu Government has seized the right opportunity to make a welcome beginning (that is what it is) at spreading rationalism during Periyar E. V. R.'s birth centenary year (1978-79). Their 10-Point programme, particularly the one relating to training a thousand educated volunteers in each of the state's 15 districts to spread the rationalist teachings of Periyar could, if complemented with missionary zeal, be a big boost to rationalism which has sagged after Periyar's demise on 24th December, 1973. The other welcome decisions include an attempt to minimise casteism and simplification of Tamil script.

Periyar Centenary Celebrations have kindled high hopes among rationalists. An esteemed rationalist suggested, very rightly, that we should put an end to pavement temples, churches and mosques. Many theists without understanding the elementary issues involved, have protested against this suggestion. Firstly, an unauthorised structure cannot have legal sanctity as soon as an idol is installed. Secondly, no group has a right to spread their faith by occupying public roads. Thirdly this is a mean form of commercialism adopted by priests, similar to miracles of godmen. Lastly, in India, places of worship are notoriously dirty.

In view of this, may we join the repentant rationalist in requesting the Tamilnadu Government to treat all pavement temples as unauthorised structures and order their demolition? There cannot be a more fitting way of paying out homage to the iconoclast, Periyar than this on the day of his death anniversary. △

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Readers' Forum

Possession by Spirits

If the patient was admitted to a General Hospital as was stated that Dr. S.S. Daruka Asst. Civil Surgeon usually a nurse attends on the patient who keeps records of B.P. etc. which will show that actual condition of patient. More over an outsider (Maulvi) will not be allowed into the hospital wards and no compounder worth the name will be watching all the farce being enacted in the hospital compound when the Doctor is away.

The above mentioned case is a simple Hysterical patient. Hysteria manifests in several ways. I have treated such cases on nasal feeding and intravenous saline transfusion for several days.

Hysterical patients refuse to take anything and become weak in course of time. It is really difficult to treat them. Sometimes they dramatically respond to powerful external stimuli like applying faradaic current. Many hysterical patients of mine who did not respond to any of the tranquilisers responded dramatically to this form of current treatment.

So Mr. Maulvi has adopted the same trick. He has forced the Mustard oil smoke into the patient's nostrils that will definitely give the impression to the patient that he will die soon unless he responds and answer the questions put to him by Maulvi. So the patient will speak of the spirit or the God whichever was suggested to him. Hysteria is notorious for its relapses. There is no wonder that Mr. Gonda had such relapses now and then in spite of Maulvi driving away the spirit. But he will come to his senses on hearing

the name of Maulvi, otherwise he will suffocate him with Mustard Oil smoke.

Please do not publish such articles in your journal. You may send answers to such enquiring rationalists. If you publish such articles wavering rationalists will believe in spirits etc. Δ

Dr. Y. V. Kota Reddy, Kandukur

* * * *

The incident described by Mr. G. S. Kumar of Bihar is interesting and it requires proper attention. Many instances like this are familiar in educated masses of India in which some persons say that they are eye witness for similar incidents. But so many doubts may arise in the mind of any free thinker as to why the spirits trouble or possess only known persons? Secondly why do not the spirits from London or New York visit India? Even spirits from Pakistan are not travelling to India. It means what happened to Mr. Gonda of Bihar is not an aspect of any supernatural power. It is clearly a problem of medical science. Further such incidents are not happening in communist countries because they do not believe in such superstitious matters.

A. K. S. Raghava, Kalyan

* * * *

TAL BROOKE

This has reference to April 1978 issue of FREETHOUGHT in which Dr. Kumar had written an article on "Tal Brooke's Two years with Saibaba".

Now Tal Brooke (Robert Talbot Brooke) has written a book entitled "THE LORD OF THE AIR" amplifying his account of spiritual quest, his 3000-manah experience and his life with Saibaba.

I happened to see the book with some of my friends. I also understand from reliable sources that 5000 Copies were received (impar-

ted) by CLS Bangalore for sales in India. On hearing the news, the agents of Baba rushed to CLS and purchased all the books and probably destroyed them so as to prevent the book going into the hands of public. The authorities of CLS later to come know the tricks adopted by the agents of Baba and realised their folly. Now they have ordered another 1000 copies and they are being sold to public at one or two copies to each individual.

I would suggest that IRA try to procure maximum number of copies and sell them duly putting up a conspicuous advertisement in leading news papers so that we can utilise this book to expose Saibaba in fitting manner.

S. JAYES Madukkarai.

[Arrangements have been made to procure copies for sale price £ 0.95-equivalent to Rs 15 (Approx)—Ed].

* * * *

Achilles' Heel of Rationalists

Dogmatic Marxists condemn every other organisation or association which does not blindly follow the doctrine of Marx. They say that every superstition will disappear with the economic revolution i. e. when there is socialism, when people are not exploited. Economic exploitation does not cease even in the socialist countries. "Surplus value", says M. N. Roy, a Marxist who worked with Lenin and Stalin, "is produced in the socialist economy of Russia. Otherwise, the much advertised and admired rapid industrial expansion there, cannot be explained. Accumulation of capital is the condition sine qua non; and that is possible only on the basis of the production of surplus value, that is, production over and above what is actually consumed by the producers. If production of surplus value represents

exploitation of labour, then labour is exploited also under socialism" (New Humanism #. 24).

Secondly, we see in push colonies buildings on top of which are seen evil-eyes pots, on the outer bottoms of which are painted shedemons to ward off evil influences. In affluent countries and societies there are innumerable christians who fear from the devil. Is this not sufficient to show that mere economic backwardness is not the life giving force for superstitions?

There are other factors also such as ill-health, religion and morality. It is only the dogmatic Marxists who over-emphasise the economic factor. This was said by no less a man than Engels who wrote as under,

"Marx and I are ourselves partly to blame for the fact that the younger people sometimes laid more stress on the economic side than is due to it. We had to emphasise the main principle vis-a-vis our adversaries, who denied it, and we had not always the time, the place or the opportunity to give their due to the other elements involved in the interaction".

Lamenting over the dogmatism of his contemporary Marxists, who over-emphasised the economic side, he further added:

"Unfortunately, however, it happens only too often that people think they have fully understood a new theory and can apply it without much ado from the moment they have assimilated its main principles and even those not always correctly. And I cannot exempt the more recent Marxists from this reproach, for the most amazing rubbish has been produced in this quarter, too (Engels Letters to J. Bloch dated September 21-22, 1890) in Marx, Engels selected Correspondence, Progress Publishers, Moscow 1965 P. 417.)

The dogmatic Marxists say that scientific socialism will remove all the sources of worries that drive people to Sai Baba and temples. And the Rationalists' efforts are in vain. I ask such dogmatists when will that scientific socialism come into being? More than 64 years have passed since the communist Party of India was formed. Within this period the party became segmented CPI, CPI (M) and innumerable groups of Naxalites and Marxists Leninists. If the CPI became the camp-follower of the congress party, the CPI (M) is having liaison with the Indian Party—a conglomeration mainly dominated by the anti-People and obscurantist section. The CPI (ML) are fighting inter nation battle to the profit of their real enemies. In such a situation, there is no hope of the advent of socialism. That being so, should we Rationalists let things go as they are going or should they fight as they can? A sane person will not support the first alternative.

Secondly, People must know first of all the philosophical and ideological basis of socialism i.e. scientific materialism which is another name for Rationalism. Without giving an ideological basis to the people how will the dogmatic marxists be able to counter the forces of idealism, obscurantism, and communalism which will come in their way of achieving socialism?

The fact that the spread of atheistic and rationalistic views is necessary before the revolution comes into being was admitted and even supported by Lenin also. As early as 1905 he wrote,

But we founded our association, the Russian social Democratic Labour party, precisely for such a struggle against every religious bamboozling of the workers. And to us the ideological struggle is not a private affair but the affair of the whole party of the whole proletariat.

"Our propaganda necessarily includes the propaganda of atheism the publication of the appropriate scientific literature ... we shall now probably have to follow the advice Engels once gave to the German socialists to translate and widely disseminate the literature of the eighteenth century French enlightens and Atheists" (V.I. Lenin's collected works, Vol. 10 Progress Publishers Moscow.)

To say that one must wait till he until the paces viz socialism descends is nothing less than the promise of the priest who asks people to wait patiently for the heaven where there is no misery or sorrow.

It is also absurd to say that unless a man embraces Marxism he only filters away his energy and qualities of leadership, for, up till now the head priests of Socialism are claiming their own brands of socialism as the best. The Russian brand of socialism is ridiculed by those who prefer the China brand of socialism.

There are others who reject both these types and preach erocommunism. There are naxalites who have as many types of socialism as there are groups of naxalites. That being so, to what type of socialism one should adhere and why? Why should one fight for brands that are busy in internecine wars and not wage a war against obscurantist communalism and religion which are primary and fundamental enemies in the way of a scientific and materialistic life where man is the centre of all activities? Secondly, is it scientific attitude (expected of a person who swears by scientific materialism) either to put the cart before the horse or to deny any ideological development after the works of Marx were completed? Is it not like a person who thinks that the vedas written thousands of years ago contain what ever humanity can ever know? The right way to socialism is first to teach the people, the materialistic way

of life, to inculcate scientific attitude in them and then to make efforts in the right direction to achieve the goal where exploitation of the labour is less than that in the capitalist system. The rationalists are doing this. Therefore, they are already doing what a true Marxist should do, though formally they have not embraced this brand or the other dogmatic Marxists.

Let us not fall a prey to the common malady of fighting for forms and ignoring the cause.

Prof. Surendra K. S. Aiyar
Bangs (Punjab)

GOD CHECK MATED

The title 'God Checkmated itself' indicates that the authors are very much irritated by the traditional god believers. But their gentle manner of bringing the rivals to their own way of thinking is really laudable.

The authors' main aim is to establish an universal brother-hood among rational thinkers and to secularise the state, art, education and Law.

Secularisation of state by law is already there. But the meaning of Secularism in the practical scene of our Government is all-religion. Rationalists may think "irreligion" is the correct meaning of secularism.

All 'isms', religious beliefs and faiths should admit their failure in the effort at making man's will free.

Every one wants safety and security but they feel helpless without understanding the values of their beliefs and faith because their reason is like a torch without cells. For such people, the rationalists are selling their new brand torch, but majority of the people are not able to purchase it.

The questionnaire 'God Checkmated' is a good torch light at a cheap rate.

—Shanthigiri Swamy, Chintalapudi △

Periyar Centenary Year

The following is part of the proposed programme of the Government of Tamil Nadu for the current Periyar Centenary year.

1 The local bodies, voluntary organisations and other institutions should be encouraged to celebrate the centenary in all places of the State.

2 The Names of streets, areas and individuals with castes attached should also be changed wherever possible.

3 The formation of Colonies exclusively for Harijans should be avoided and in future, houses for Harijans should be built as far as possible along with the houses of other castes.

4 Inter-caste marriages should be encouraged by extending concessions to their children in education, employment etc.

5 Similar concessions should be extended to the remarried widows and their children.

6 In memory of Periyar who propagated for the scientific knowledge among people a Science Museum may be set up.

7 The Sayings of Periyar may be brought out under various topics.

8 Some of his books banned may be republished.

9 Periyar life history may be included in the text books of schools and colleges suitably.

10 An autonomous institute of Periyar Studies may be formed to undertake research on the Ideals of Periyar.

11 Government may take necessary action to implement the Tamil Script reform as suggested by Periyar.

12 All the Schools and Colleges may be instructed to celebrate the Centenary Celebrations of Periyar and to organise oratorical, essay and poetry competitions.

13 Periyar Thoughts may be broadcast in All India Radio.

14 Suitable directions may be included in the constitution to abolish the caste system as has been done for the eradication of untouchability.

△

News and Notes

RAJNEESH AND MERCEDES 280 SE

At a New Delhi STC auction in May, 1978 one Mr. Bagla bid Rs. 3,03,000/- excluding taxes for a 1977 model yellow Mercedes 280 SE—one of the most advanced passenger cars in the world.

Bagla's bid was barely Rs. 10,000/- higher than the one submitted by construction tycoon Shapurji Poonji. The third highest tender (Rs. 7,60,000/-) was entered by the most unlikely imported car-buyer imaginable 'Ragwan' Shree Rajneesh of Pune. Just a few thousand rupees behind was a bid by Churanji Singh of Coca-Cola fame.

Filmstars : Amidst the businessmen and godmen, there were also the filmstars—traditionally the biggest foreign car customers in the city. Filmstars, Amitabh Bachan and Hema Malini bid just over Rs. 7,00,000 each.

Income Tax : It is reliably learnt that the Mercedes has been bought by Industry tycoon K. K. Birla for a sum of Rs. 10,34,000. Birla is believed to have paid a Rs. 2 lakh deposit to clinch the deal. Another candidate for purchase of the prize car was 'reformed' smuggler, Haji Mastan.

(Courtesy: India Today)

* *

A DIME FOR TWO NIPPLES

There was a Boston priest who had volunteered to work part time in a peace group protesting the war in Vietnam.

Once when he had to make an important phone call, he found all the

phones taken. Knowing there was a pay phone in the basement, he rushed downstairs. There at a table was a bare-breasted mother who had just finished giving lunch to her baby. In great embarrassment, the girl crossed her arms over her chest and said, "I beg your pardon, Father".

The priest smiled, "Don't be embarrassed, young lady. We priests may be celibate but in our work we grow accustomed to a great many things. I assure you, your condition does not trouble me in the least. In fact, you can perhaps do me a favour. Could you give me a dime for two nipples?"

A repressed mind is an obsessed mind.

* *

CHILD SACRIFICED TO APPEASE SPIRIT

Faizabad, U.P. A two year old child was sacrificed on the advice of a tantric to please an evil spirit in Allapur Village, under Tams police circle here.

According to an official report reaching here—a sick woman was advised by a tantric to sacrifice a boy to please the evil spirit which had been harassing her for a long time. The woman sacrificed the only son of her neighbour.

The police recovered the body of the boy and arrested four persons, including the sick woman.

(Times of India, 30th Aug)

* *

TIRUTTANI TEMPLE MISAPPROPRIATION

The Tamilnadu Government has appointed Mr. R. Natarajan, I.A.S., Member, Board of Revenue, to hold an enquiry into the complaints that certain costly and

precious gems and diamond-studded gold ornaments belonging to Sri Subramaniaswamy temple at Tiruttani have been tampered with and mutilated.

The Government has requested those having any knowledge in this regard to assist the enquiry officer with relevant materials available with them.

Hindu-26-10-78

PERIYAR CENTENARY YEAR PLEA TO COLLEGE OF RATIONALISM

Dr. G. Ramachandran, Vice Chancellor of the Gandhigram Rural University, today suggested that the Government open a college of rationalism and offer scholarships to students to spread the ideals of the late DK leader E. V. Ramasamy.

He was speaking at the Valedictory function of the two day EVR centenary celebrations here.

Chief Minister Mr. M. G. Ramachandran claimed that EVR's followers were growing in numbers and hoped casteism would be completely wiped out in Tamil Nadu in four or five decades.

Adverting to the plea that all worshippers be allowed to go upto the sanctum - sanctorum in temples, the Chief Minister said anyone who had sincere faith in God could go upto the Place.

Kerala Governor Jothi Venkateshullam unveiled a portrait of EVR.

Courtesy - Express
24-10-78

COMMENT

Well-intentioned though it is, the suggestion that the Government open only one college of rationalism is not logical. In theory at least rationalism is the basis of our entire education system, which is the product of western civilization. Our efforts should be to weed out irrational beliefs whenever and

wherever they exist, appear or reappear. More purposeful than opening a college of rationalism would be for the Government (the Central and all the State Governments) to nationalise and secularise all colleges and schools being run by religious bodies of all denominations, trusts headed by so-called spiritual gurus etc. and not to allow the opening of such institutions in future.

R. Lakshminarayana,
Bangalore.

ELECTION TO THE SENATE

Mr. R. Ganesan B. E. (Hons.) MSc. Bogg., a member of Indian Rationalist Association and a sitting member of the Senate of the University of Madras seeks re-election. Graduates now residing in the Madras University area are requested to support him. For details kindly write to him at 30, First Main Road, Gandhinagar, Adyar, Madras-20, before 15th December, 78.

Let Reason Prevail Upon Superstition



Leading Thermographers In Asia

NATION MOURNS Dr KOVOOR'S DEATH

AT BAFATLA

The veteran rationalist Dr. A. T. Kovoore's death was mourned here at a meeting organised by Vigian Samithi in the local NGO's Home.

Mr. I. Madusudhama Rao, Librarian, GLLA presided over the meeting. Messrs P. C. Sai Babu, M. Ramakrishna, Sivaramaiah and others paid tributes to Dr. Kovoore.

Mr. E. L. Narayana Proposed a vote of thanks.

AT OTHER PLACES

Kovoore's death came as a shock to atheists, rationalists and humanists. In Guntur, Tenali, Eluru, Gudivada, Visakhapatnam and in many other cities and villages condolence meetings were organised and people paid their respects to Kovoore.

* *

GORAJI'S 76th BIRTH ANNIVERSARY

AT VIJAYAWADA

The Birth Anniversary of late Goraji, former President of I. R. A., was celebrated on a grand scale at Atheist Centre, Vijayawada. There was a symposium on 15-11-78 which was followed in the evening by a public meeting. Mr. M. Prabha, former Vice-president of I.R.A., prof. Ethirajulu, Principal, Guntur Medical College, Dr. Vijayam etc. spoke on the occasion. On the same day an inter-caste marriage was performed under the presidentship of Mr. Prabakrish.

AT PRODDATUR

We have also received reports that Goraji's Birth Anniversary was celebrated at proddatur by Truth Seeker Research Association, on 15-11-78. M/S C. Rangappa, A. Chandrasekara Rao, M. C. Venkata Reddy B. Subbanna, Dr. Vijayam etc. Spoke on the occasion.

AT HYDERABAD

Free Thinker's Association, H. A. L. Hyderabad, organised a meeting to celebrate the Birth Anniversary of Mr. Gora on 15-11-78. Mr. B. Mallalah, Convener, briefed how the ideology of rationalists like Mr. Gora and Dr. Kovoore inspired the foundation of the Association.

Mr. V. Nageswar, Secretary for A. P. Caste Eradication Society who presided over the meeting narrated a few of his personal experiences with Mr. Gora and his rationalistic views and stressed the need for the Rationalist Associations to propagate his ideology.

Messrs T. Dyvadeenam, Vijayantha, P. Sathyanarayana, N. Papa Rao, Ramanna, Sarma, and others stressed the necessity for economic equality, besides social equality.

Messrs K. S. Raju and V. Nageswar clarified doubts of various members.

* *

3 PRIESTS HELD

Ujjain, November 3.

Five persons said to be the priests of the historic temple of Lord Mahakaleshwar, one of the twelve Jyothilingas in India were arrested on the night of October 30/31 on charges of rioting, preventing Government servants from discharging their duties and threatening to kill the Sub-Divisional Magistrate of Ujjain, a Police spokesman told PTI today.

The Vacuum Argument- Myth, Mystery or Fact?

P. K. Narayanan

(Contd. from last issue)

FALLACY OF THE FIRST ORDER

The foregoing details are enough to prove the extent of the mystic concept of mind as are available in ancient Indian works. Ayurveda relies on a non-existent story of reincarnation to find out the cause of mental disorders and directs treatments towards heart for cure.

What else could be more dangerous than this Ayurvedic concept of mental hygiene! Although "Sushruta Samhita" mentions mind to have materialistic essence (BHAUTIKANI CHENDRIAN YAYUR VEDE VARNVANTHE), on the whole, the subject is clothed in dualism and animism. References to the nature of mind and its various forms are not objective analysis done on any scientific basis but are jargons of idealistic imaginations.

To hold that mind is a part of 'Conscience' and wisdom is another segment, that knowledge erupts when mind comes into contact with (a non-existent) would et al. It requires extraordinary fascinations. There is therefore, no substance in the claims of revivalists to the effect that ancient Indian thoughts contained everything. At least in so far as the concept of mind is concerned, giving credence to

the revivalists' arguments would be fallacy of the first order.

"I am dissecting the heads of various animals to explain the essence of imagination, memory etc.", wrote Rene Descartes (1596-1650) the French philosopher, mathematician and physiologist. Though references attributing the seat of mind to brain, could be found in works dating as far back as 3000 years B.C. it was Mr. Descartes who so determinedly presented the materialistic base of mind and its connexion with brain for the first time. However, no systematic works on the phenomena of mind and their relations with brain were done till Karl Marx propounded dialectical materialist solutions to the problems of Natural Science.

Basing on Marxist theories, V. I. Lenin wrote, "Sensation, thought, consciousness are the supreme product of matter organised in a particular way" (V. I. Lenin works, Moscow 1954, 14th Vol, page 41.) The works of Soviet Scientists, Ivan Michailovich Sechenov (1829-1905) and his pupil Ivan Petrovich Pavlov (1849-1936) confirmed the correctness of Marxist theories of dialectical materialistic solutions to the problems of mind and mental phenomena. And the particular way in which the product of matter is organised in the processes of 'sensations, thoughts and consciousness', as envisaged by V. I. Lenin was revealed to the world.

Materialist studies: If a generalisation is possible, all mental processes can be grouped into three categories. These are not specific divisions but are conditional and inseparably interconnected groupings. They are:

- (1) Intellectual processes forming man's cognitive activity.
- (2) Emotional processes underlying man's attitude to the surrounding phenomena and.
- (3) Volitional processes determining man's volitional acts.

(1) Man's cognitive activity begins with sensations which continue to evoke perception, conceptions and memory. All these constitute 'thinking' which is the highest form of cognitive activity. Thinking enables man to generalise, analyse and to compare perceptions and conceptions resulting in the formation of judgements and conclusions.

Sensation is the primary mental condition produced by the cerebral cortex in the process of cognitive activity of the brain. The brain does not directly react with outside objects but it acts through sense organs. Individual qualities of objects which are reflected through sense organs are sensations. E.g. white, soft, black smooth, rough, etc. White may be a property of snow or chalk. When one speaks of a white object it indicates one of its several properties based on an elementary visual sensation.

But the process of reflection of objective reality does not stop at the initial stage. A person perceives not only the individual qualities of an object but the object as a whole... The process of mental activity by which the entire complex phenomena are reflected is perception.

When one perceives a thing that perception leaves behind in his brain, traces of images of varying vividness and when the encounter is over, he can reproduce these images. In the early stages of growth the images cast in the brain of a human child are very poor and nuclear. When the child grows it develops the faculty of speech and as a result his images get more and more clear. In adulthood, the ability to speak and understand reaches complete development and man becomes capable of generalisation and segregation of concrete images. Similar objects and phenomena are then given common name corresponding to their qualities. This process of forming separate and abstract ideas

of objects is conception. Concepts are expressed in words. Matter, gas, modesty, blue etc. are expressions of concepts.

In the transformation of cognitive function, perceptions, images and conceptions are formed in the brain. But these do not complete the cognitive function of the brain. These have got to be assessed, evaluated, and adjudged. The final process is therefore judgement which establishes the relation of objects to, phenomena of reality on the basis of percepts, images and concepts. The expression such as 'Swan is white, Sky is blue, it will rain to-day' etc. are judgements.

From the above explanation it should not be imagined that cognitive function is a long and dragging process! No, it is the speediest of all functions about which one can imagine. The rise of a sensation requires only the time needed for a nervous impulse to travel from the site of peripheral stimulation of a sensory centre in the cerebral cortex. It is instantaneous and spontaneous. "The percepts and understanding of what a person sees, hears, or in short senses and performs are an integral and dynamically indivisible process."

(2) **Emotional processes underlying man's attitude to the surrounding phenomena:** When man encounters objects or comes in contact with situations or when he examines certain things or matter he manifests his attitude towards what he perceives, that is he experiences certain emotions. Emotions may be of joy, pleasure, grief, displeasure, love, hatred etc.

(3) **Volitional process:** Man's cognitive activity with reference to his encounter with the environments does not end with certain emotional attitudes. He also forms desires and strives to make changes in the environments and he translates these into deeds. Th

is volitional process, and it includes active attention.

To be illustrative of what have been explained above, are the following examples:

Imagine a man looking at a tree and perceiving that it is a "tree." The perception of tree is the aggregate of his sensations, representing its size, colour, form etc. "Traces of perceptions are consolidated and retained in the brain. Such traces of previously perceived objects and phenomena are concepts." It is with reference to these previously perceived objects and phenomena that he comes to the conclusion that it is a tree, that he calls it by a name, say, for instance, a mango tree. "Man's ability to retain traces of past perceptions, sensations and to reproduce them as concepts and ideas is called memory."

Supposing that the man is looking at a painting, he perceives forms and colors (red, green, white, round etc) which transforms into objects and images. By comparing these perceptions with reference to the concepts already stored up as a result of his previous experience he concludes that the painting is of a "sports parade", "a marriage procession etc". A conclusion is possible only by thinking.

While looking at the painting man not only arrives at a conclusion but he also experiences certain emotions. These emotions, depend upon the attitude and mood of the person, the surrounding environment, the nature and forms of the painting. They (emotions) may be of pleasure or joy, vexation or displeasure.

The emotional attitudes result in the formation of desires and strivings which are then translated into acts and deeds. This is known as volitional process. A healthy young and unmarried man looking at a masterly-made painting of a marriage procession may experience emotions of

love and joy. And who knows his emotional attitude does not end in the so-called wishfulfillment-the volitional process!

The cognitive activities are of the most complex nature. But how do they operate and what processes underlie these?

Answer to these questions can be found in the physiological studies of I.M. Sechenov and I.P. Pavlov.

It is important, therefore, to have clear knowledge of the out-standing materialistic teachings of these eminent scientists for proper comprehension of the subject.

Sechenov who is popularly known as the "Father of the Russian Physiology" was the first in the history of world sciences to demonstrate that all mental processes are conditioned by the work of brain and the mental activity is the result of the action of environmental stimuli on the sense organs. Pavlov, "the brilliant successor to Sechenov's principal ideas developed the theory of higher nervous activity which is the basis of modern medicine in general, and neuro pathology and psychiatry in particular.

(to be contd. in next issue)

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Shankaran and Myself

Mukund

Shankaran is highly educated, an M.Sc. in Botany. He is young, intelligent, public-spirited and has organising capacity. Unlike common people, he had no interest in monetary pursuits and wanted to serve the country. During college life, he made his mark as a leader. Later, he opted to join one Ashram as a life worker. One of his duties is to popularise Yoga.

Shankaran is not the orthodox type. He lives like any other educated man of his age group. The Ashram claims to be progressive, and does not impose any rigid code of conduct on its workers, who are not paid, but whose needs are looked after. They are expected to live a simple life but not to court poverty. They are allowed to marry but on condition that the families would remain dedicated to the Ashram. They will have no private property, but the minimum economic security would be provided.

The Ashram leaders who had already secured financial and moral support of many agencies in the country, could attract quite a few young men and women under the scheme of a non-saavyasi cadre. Shankaran was one of them. Having been posted in my city, he happened to meet me. I treated him well and therefore the contact grew. Initially, he was formal and talked very little. But since he had few

acquaintances, he began visiting me often. I was frank and made my views clear to him, lest my goodness is misunderstood as a support to his Ashram. I told him that my interest was only in his life, and not in his ideology. At this, he just smiled. He never made any attempts to influence me.

Later I discovered that Shankaran was spending hours to-gether in my house, without any work and talk. He knew that I was dead against his chosen path of life and yet he was lingering around me. He seemed to be uneasy. I could understand his problem. In service or business, one can express one's frustrations. It is a great relief. But in his line it was impossible. He had to deny himself the right to be an ordinary human being. The result would be a secret mental torture. Having heard sympathy with reference to such views, he felt at home and began to speak. He admitted that all was not well inside the Ashram. He talked a lot, without direct reference to anyone. It was all vague.

I listened for some time and then asked him straight questions.

"What is your aim in life? Could you make it clear?"

"It is to serve the people and the country."

"Which way do you think, you are serving the people?"

"By means of Yoga. They improve their mental and physical health. I inspire them, guide them."

"To some extent it is all right. But should you do it at the cost of your life? Do you think that the activity is worth the price?"

"No; it is only the beginning. It is the means for organising people. Gradually I am influencing more and more people."

"Then, what is the final aim?"

"It is to awaken the people, to make them realise the spiritual strength, to build up a new India..."

"You see, you are a man of science and you talk of a science of Yoga, the basic concept of which is the belief in the inner or esoteric knowledge. But have you ever tried to know whether the basic assumption has any support in science?"

At this, he felt cornered. I explained him various phenomena of illusions, delusions, hallucinations and temporary insanities by quoting adequate authorities. Shankaran was shocked and puzzled. Basically being a sincere man of science, he could neither laugh at me nor could get angry with me. After all everything concerned his own life. I told him,

"You were an ambitious and capable young man and wanted to do something rare in life for others and become important. There was nothing wrong in it. But you came in contact with a magnetic personality that seemed to give you the opportunity. You got almost hypnotised and jumped into this line, without knowing the consequences on your own life. Yoga today, is the best instrument to exploit the hidden desire among educated people, who have lost faith in themselves, to acquire some supernatural powers. Once you separate your exercises from that belief, no money would flow in the Ashram. So, through yoga, you cannot serve the people in taking them away from igno-

rance, fatalism and hypocrisy. Through yoga, you can mobilise resources and man-power but you must tell people what they like, and not what is true. Is it service?"

Almost disarmed, Shankaran tries a poor defence. He argues that the Ashram is very progressive, accepts scientific views and that he can openly discuss these matters with his superiors. I tell him that it is an impossibility. My advice was simple; "so far as you are in, follow their code. But think for yourself. And if you realise the mistake on your part, be bold enough to correct it before it is too late."

I thought that Shankaran won't see me again. But his visits increased. We discussed many things except the vital issue. Shankaran was gradually gaining importance. He would tell me about his new achievements in influencing big men. I appreciated such things as his successes in craft, which may temporarily relieve him from the frustration. He proudly narrated how some big men were quick and liberal in financing his programmes. I just asked him about the other side of his patrons' behaviour. He was no fool. He knew every thing well and not only admitted it but told me many more things which I did not know. But still he considered it to be the way of mobilising funds from the rich to the poor. I left him at that.

One I point noticed about Shankaran, He was lacking convictions and wanted to know more of my rationalist views, but without directly opening the topic. Once he told me that he was in the Ashram because it accepts science, it accepts truth, it gives him liberty and opportunity to search the truth. This was quite contrary to some of his confessions made earlier. But somehow he was trying to convince himself that he had not taken a wrong decision, and that he

was no failure. I told him, "You can never make two incompatibles compatible. Either you have to be a willy-nilly believer, or you have to quit the Ashram. It won't be possible for you even to keep any touch with me, the moment your patrons and followers come to know about my views. They can tolerate such ideas only in so far as they are superficial, spoken out of fashion, as a mark of wide reading. But the moment they discover that I mean what I say, and that I practise the same be sure that you and I, would be poles apart." Shankaran gave a loud laugh at this.

Once when Shankaran came to me, I asked him a delicate personal question very directly. "When are you going to get married? What have you thought about it? I think that at this age, you need a girl very badly. After all, shirashasana is no substitute for sex." Shankaran was caught unawares at a very vulnerable point. He became grave and perturbed, and gave an artificial smile. It was clear that he was impatient to get married. He admitted the desire. I knew that it was difficult for him to discuss the issue openly. The problem was serious.

He must have a girl from amongst the Ashramite caste. No normal girl would accept such a man without any proper means of livelihood, as her life's partner. Under the brilliant scheme, the Ashram had recruited both, boys and girls. But the number of girls was too small, as compared to that of boys. The inevitable had already started brewing. I had learnt from other sources, that Shankaran had already faced a disaster in one of his advances. After that his subconscious attitude towards his authorities had changed. In spite of their displeasure, he started conducting classes for girls also. He had understood their weakness and his own strength. It was difficult for the Ashram to retain the life-

workers. Many of them had left without even giving intimation. Moreover, this Ashram was not the only institution in the line. Shankaran had made his mark in influencing business magnates and bureaucrats. There were other swamis who could offer such a worker, better terms under them. This had given Shankaran a new confidence. But he won't disclose all this. He only spoke of the high admiration and regard claimed by him from big people.

As this, I took his permission to tell him some unpalatable truth. He was prepared to listen. I told him bluntly, "Your big admirers are not your well-wishers. They are your exploiters. You are a fool. If they consider your path as ideal, would they allow their own sons follow it? If the sons so decide? Suppose you fall in love with a daughter of one of them, would he accept you as a son-in-law? He would simply revolt. And if at all, he has to reconcile with the inevitable, he would make you take up a good career."

Shankaran was very much disturbed. He did not know how to refute my arguments. He was silent. I further told him, "Now think of your Ashram leaders also. They have gained enough importance. They have plenty of men to look after their needs. The Ashram has money. They would be looked after throughout their lives. They have no need of personal property. But what about your life?" Shankaran agreed to this. He even disclosed the troubles and humiliations experienced by him in arranging cars to pick up the swamis from the airport, and finding out suitable hosts for them.

I concluded, "Mr. Shankaran, you know everything. Now be very clear about your purpose. In this line, you have two options. Either be a very important man by successfully exploiting important men,

Dr. Kovoov, The Relentless Rationalist

M. St. S. Gario Chetty, J. P., U. M.
Attorney-at-law & Notary Public

Dr. Abraham Thomas Kovoov died on 11th September, 1978 at his residence, "Tiruvalla" in Wallawatte in Sri Lanka "leaving behind no mind or spirit to bother credulous people". According to his wishes his body was handed over to the Faculty of Medicine University of Sri Lanka within 20 hours of his death for scientific research. In accordance with his wishes his eyes were donated to the Eye Donation Society. Within 3 hours of the death Dr. Hudson gliva himself removed the eyes with expert skill within a few minutes. These eyes have served to restore sight to two kids in Madras. Dr. Kovoov's skeleton will be mounted and presented to Thurston College as desired by him. He had been head of the Department of science of this institution during

the last 12 years of his career as a teacher. He had earlier, been on the staff of St. Thomas' College, Mount Lavinia, Richmond College, Galle and Central College Jaffna. It was in the latter institution that he commenced his teaching career in Ceylon in 1918, having come over from Kerala at the invitation of Rev. Percy F. Cash, the then Principal of Central College. Mr. Kovoov who was a graduate in Botany and zoology was appointed head of the science Department and asked to teach scripture in addition to Botany. At the end of first year he was relieved of his scripture classes although his pupils had all passed with credit and distinctions in that subject. When questioned about the change Rev. Cash had said, "Abraham, I knew you produced the best results we ever had in scripture, but all your students lost their faith in the Bible". No better testimonial could have been given to this relentless rationalist crusader who held aloft the searing flame of science throughout his long and active life as a teacher, writer, public speaker, film producer and actor. More than two of his cases are popular films in Malayalam and Tamil - he even took part in them. There was hardly a day that the local press did not carry some

to the best of your advantage, or be a frustrated fool, with all abnormalities. In any case you are not going to serve the people. Living in charity is bound to spoil your life. The longer you continue like this, the greater you become a misfit for any normal occupation in real life. Then you would doom yourself simply because you cannot do anything else. Mr. Shankaran, you are intelligent enough to understand everything but you lack the courage to admit your mistake and to rectify the same. Therefore you are resorting to self-denial, seeking

false compensations but actually allowing your precious life to be sacrificed on the altar of a illusion. Now I have nothing more to discuss."

After that day, Shankaran visited me only twice but he was cold and formal. Now if I meet him at all, it is only by chance, sometimes in cinema halls, and that too only to learn that these days he is getting on well and has no time to think of anything other than the Ashram.

inclusive letter or article on a controversial theme from his prolific pen. As President of the Sri Lanka Rationalist Association, which office he graced for many years up to his death he fearlessly exposed ignorance and superstition at the highest religious, political and social levels and severely chastised priests, politicians, poltergeist, palmist, astrologer, light teller, card-reader, charmer, spiritualist and pundit alike. The pursuit of truth through science and reason was his life-long absorbing mission and the propagation of knowledge and understanding was his unremitting endeavour.

Even from his sick-bed at the ripe age of 82 years afflicted with a painful and fatal cancer which was sapping his vitality and suffering from an attack of Cardiac asthma having survived three heart attacks within the last two decades, his mental faculties were unimpaired and alert and his enthusiasm and courage undiminished. Death had no terrors for him, disease or physical pain had not the slightest effect on his resolution and conviction. He saw clearly the end approaching and faced it all alone with fortitude-not having even the solace of his only son Aries, a Research Professor in the University of Sorbonne in Paris, to be at his bedside. He had courageously refused to be removed to hospital, scornful to have his life prolonged by artificial means. He had meticulously typed the instructions to be carried out after his death including his brief obituary. It read: "Dr. Abraham Kovoor died on-- leaving behind no mind or spirit to bother credulous people: His body will be handed over to the Medical Faculty in accordance with his wishes".

It was most distressing and regrettable that the Associated Newspapers of Ceylon and the Sri Lanka Broadcasting Corporation refused to respect the wishes of the deceased and publish the obituary on the ground

that the notice did not conform to the conventional, contained what in their opinion, could be offensive to the susceptibilities of others. It was in vain that, I, a friend of the late Dr. Kovoor for over a third of a century and a vice-president of the S. L. R. A. Tried over the telephone to convince the bureaucrats including the respective Director and chairman of both institutions that we were only seeking exercise a justifiable right guaranteed to every citizen of Sri Lanka under Sec. 14 (1) (a) of the Constitution, namely, the freedom of expression including publication. I argued that this innocuous notice could give no offence or shake anyone's belief, but to no avail. But this obduracy of officialdom did not altogether surprise me as although the Press published a similar notice 4 years ago relating to the death of Mrs. Aema Kovoor the S.L.B.C. had flatly refused to do so. Dr. Kovoor, the late husband, then lashed out against the S.L.B.C. in the Times of Ceylon of the 22nd November 1974. This raises a pertinent question whether the Press Council Law takes cognizance of refusal to publish notices of this nature. If there is no provision in the law as it stands, the *casus omissus* should be rectified without delay.

However, not all the ranks of Tuscany can stem or diminish the fierce onslaught against ignorance and superstition while this fearless champion of Rationalism led and directed all his life. His work will endure both in the written and spoken word in print and on tape. The continue campaign will with unabated vigour. We shall miss his genial and inspiring personality but the impetus he gave the Movement by his singular dedication to it will prevail.

We can ask with the psalmist:-
 "O death, where is thy sting?
 O grave, where is thy victory?

REPORT ON IHEU CONFERENCE

—M. V. Ramamurthy, (Vice President, IRA)

The historic Seventh Congress of world Humanists held under the auspices of International Humanist and Ethical Union at which Mr. V. M. Tarkunde, the Chairman of the Radical Humanist Association of India was honoured by being presented the Humanist Award was held from 31st July to 4th August 1978 at London. The venue of the conference was the world famous London School of Economics at Aldwych. It was attended by about 120 delegates from about 18 countries ranging from India in the East to Sweden and Brazil in the west.

After registration of their names at London School of Economics on 31st the delegates met one another at a reception given by the British Humanist Association on a lavish scale at Middle Temple Hall. All the leading lights of International Humanist Movement were there including the three presidents, Howard Radest (U.S.A.), Piet Thoenes (Holland), Miroslav Markovic (Yugoslavia), and Dr. Van Praag, founder president of I. H. E. U., Tarkunde (India), Ms. Barbara Smoker and others. Making new acquaintances, renewing old friendships exchanging information, recalling old memories, remembering old friends, engaging in discussion of serious matters interspersed with pleasantries was the order of the day. It was a rewarding experience for the inveterate attenders at conference and the new comers alike.

Mr. V. M. Tarkunde, Mr. M. V. Ramamurthy, and Ms. M. V. Subbamma represented the Radical Humanist Movement of

India and IRA. Mr. and Mrs. Lavinam of Vijayawada attended the conference on behalf of the Atheist Movement led by late Gora. One Mr. Patel an Indian residing in England completed the Indian team.

Theme of the conference was significant in that it denoted 'Work for Human needs in a Just Society'. The conference was more or less a seminar in that it comprised of talks by outstanding persons on several topics and discussion groups battling with several problems. The talks were arranged on the morning sessions of 1st, 2nd and 4th August. The discussions continued from after-noon of 1st to the morning of 3rd. Reports from the discussion groups were made on the morning of 4th. The conference devoted considerable time to pass the resolutions on third and fourth. There were six groups discussing material raised in plenary session, cults of narcissism; what can Humanists do to humanise work and create a more just society; Is Ecocriticism and belief in the 'god of Growth' the new religions; Multinational organisations and their control; and population. In some groups the discussion was inspiring, intense and lively and in some it dragged on in dull manner. It all depended on the chair person, the texture of the group and the nature of the subject.

RESOLUTIONS: In all seven draft resolutions were submitted to the conference when Mr Howard Radest Presided. Out of these five were passed with minor modifications and two were rejected after a lot of controversy. The resolution on 'Equality For Women' sponsored by the National Women's Conference the American Ethical Union stating that "full and unrestricted freedom for women to make individual choice affecting family life, child bearing, abortion, education and career development, and to attain equal standard of employment

are essential to the democratic process' was acclaimed. The second resolution related to the scientific breakthrough of making it possible for conception outside the womb and thus permitting infertile couples to have children. It was sponsored by Paul Kurtz (U. S. A.) and others. It hailed the success of the technique of Test-tube baby and deplored objections that are being raised by the Roman Catholics and other authoritarian religions. The resolution affirmed the principle of freedom of choice and the right of individuals to determine responsible matters concerning their own private lives. The third resolution moved by Prof. R. Scooter pointed out the excess of population as the major cause of several ills. The conference opined that excess of population is one of the major causes of the ills of the world. The congress declared that limitation of population is a prime necessity for the creation of a civilised way of life. The resolution on 'work' emanating from the discussion Group F read thus: the Humanist Attitude to 'work where this may be paid or outside the market - sees it as a contribution to social necessities and to the quality of life, and not as a means of getting material possessions for the worker; and, sees it as something which should be available to all and valued by all'. The last resolution urged the governments to inform developing and subsequent generations as early and as clearly as possible about what happened during the National Socialist period in Germany. The purport of the resolution was to develop the conscience of young people in such a manner that they will not be seduced by Neo-fascists. In a way the resolution focussed the attention of the Congress on the danger of Neo-Fascist tendencies. The consensus was that a comprehensive resolution on violation of human rights was desirable rather than dealing with the situation in any one single country. The second resolution that was

rejected by the congress was sponsored by Dr. Mazarei on Iran. It has an interesting career. It read thus as originally moved: "For the practical application of humanist principle in the societies, the Congress recommends to different organisations and individuals to consider the possibilities of formation of an independent humanist political party or humanistic oriented political organisation."

REPORTS OF MEMBER ORGANISATIONS. The Presidents or Secretaries of National organizations presented their report to the Congress on 3rd August. Mr. M. V. RAMAMURTHY submitted the report on behalf of R. H. Association in a five minute speech. He referred to the programmes like DIVINE MIRACLE EXPOSURE CAMPAIGN conducted by Indian Rationalist Association.

RECEPTION AND EXCURSION. The South Place Ethical Society which was one of the Ethical Societies in England accorded a reception to the delegates on the evening of 2nd. The Rationalist Press Association was the co-host. At this function many leaders of organisations which were not formally affiliated to IHEU, for eg. National Secular Society's Ms. Barbara Smoker, Jim Harrist, Doodhekar the president secretary and treasurer were present. Blackham the revered leader of British Humanist Movement was there along with his wife. Many humanist organisation could not get themselves affiliated because of the high rate of affiliation fee and the misconception about the mild attitude of the humanist organisation. Militant atheist organisations kept aloof though their leaders are individual members of I. H. E. U.

Another noteworthy event was the sight seeing trip down the Thames by boat on the evening on 3rd. Buffet dinner and dance were the other attractions.

PRESENTATION OF HUMANIST AWARD

At the final meeting of the congress on 4th presided over by one of the Trioka, Mr. Howard Radest of U.S.A., Mr. Haile Mihaila Markovic of Yugoslavia read the citation. He eulogised the services of Mr. Tarkunde to the cause of preservation of democracy. The chair-person Mr. Radest presented the award to Mr. Tarkunde amidst all round acclaim by clapping of hands for a long time. Cameras clicked and bulbs blazed at that event. It was a memorable event for all and especially for the Indians who were present there. Mr. Tarkunde made a brilliant speech which impressed all.

TALKS AT THE PLENARY SESSIONS

Three talks each were delivered on the first, second and third of August. On 4th at the third plenary session there were two talks besides the inspiring and lucid address of co-president Mr. Piet thoenes (Holland) on "The way forward-what Humanists can do". Mr. James Dilleway, former senior officer, Economic Affairs, U.N. Economic Commission for Europe, Geneva divided the questions about work and life into five categories: work and the total environment; work democracy and remuneration; Education for work and life. That the economic system is really part of really part of social community, that unemployment is artificial and can be done away with, that there is great need for over all planning, that the use of energy must be slowed down in developed regions, that division of work should not be carried too far, that a third element in pay besides the wage and the share in social services by way of a share of national income, way, National Dividend for all citizens is the need of the hour, that Universal Declaration of Human Rights is still a valid document in order to determine our attitude to work

are some of the points made by him. He stated that "Responsible work should be a part of life and not something to be endured in frown for a life 'outside work'". He uttered a grave warning that there is the danger of the world polarising into two main groups—an expert working menocracy above and destructive, anarchic subculture below. Mr. Howard Radest, Professor of Philosophy, Ramapo College of New Jersey talked on "Dumb jobs and Good jobs". He advocated a reconstructed workplace built on an alternate metaphor, technology and imperative; 'to move from dumb jobs is to create jobs that are interesting, that require our judgement and intelligence, that integrates ends with means' is his opinion. He thinks that it is realistic and practicable. He asks for industrialism where work is worth doing for human beings. He calls it humanistic industrialism.

Mr. James Robertson, author and lecturer gave a very thought-provoking talk on 'Choice of Futures.' He posed two alternatives—Hyper-expansionist vision (HE) and Save, Humane, Ecological (SHE) vision. He advocated the latter. He argued and summarised thus: "The HE future would be one in which most people would have no meaningful work, only leisure. In the SHE future work will be perceived as the central activity which gives meaning to peoples lives. It will be however be a different kind of activity form of work in industrial society. Industrialisation transformed work into jobs (employment) in which the task is defined for the worker by some one else. In post industrial society much more work will be self-defined. There will be much more self-employment, and much more useful and fulfilling employment."

Mr. Mihaila Markovic Professor of Philosophy, University of Belgrade spoke on 'democratisation of economic decision making'. Mireille Omin-Lamargue of

France spoke on 'Women's needs-Are we doing Enough?'. Mr. Renate Bauer gave a talk on 'youth and unemployment'. Mr. James Heming addressed the congress on 'Real Education-the need for change'. Mr. Peter Draper of Guys Hospital, London talked about health-promoting economy.

MEETING OF BOARD OF DIRECTORS OF IHEU.

The last meeting of the Board of Directors of IHEU was held on the evening of that Mount Pleasant Motel when almost all members attended. Mr. M. V. Ramamurthy deputised for Mr. Duro. He questioned the propriety of inviting all those who called themselves as Humanists to attend the Congress as delegates irrespective of the fact whether their organisation is affiliated to the IHEU or not. It was stated from the presidium that this matter will receive the attention of the Board if some national organisation formally raises it. Mr. Tarkunde suggested that IHEU should devote greater attention to the problem of raising the standard of living of the people of the developing and under-developed countries. Then the programme suggested by Mr. Thoenness to be undertaken by humanists in the fields of philosophy, social work and educational field was taken up for discussion. The consensus was that the national organisation should be left free to frame adequate programmes in that regard. Invitations were extended for holding the next congress. India is one of the countries that extended an invitation to the IHEU.

The Congress enable the workers of the humanist movement in several countries to come closer, to grapple with several common problems and to exchange notes. In that sense it was a huge success. △

THE "GOOD GOD" AND THE MAD DOG

-Vidy

the 'good god'
created a dog
and sent him down
to live with man-
the god was wise
and all was nice

days passed on
the dog became mad
ran here and there
roamed near and far
children at him stoned
and the elders camed

the poor beast
snarled in pain:
"god, O my god,
be to me kind",
the god descended
to save the waned.

but the dog was mad
and bit the god
god barked as dog,
growled as mad-
children at him stoned
and the elders camed

god screamed,
tears streamed-
as nobody came
to aid or save,
the god moved
from place to place,

As he had no hope
with desperation
on his own creation
having no alteration
in a self-altaration
the "good god" died. △

The Monkey Trial

By Hannaiya Lal 'Jacas'

'Monkey Trial' is a famous court case of America and was fought out in law-courts many years ago. It attracted world-wide attention because of its uniqueness. Its proceedings were carried by the world press prominently.

It so happened that an engineer, Rappelive by name, had an unnecessary argument with a priest. Rappelive insisted that Darwin's theory of evolution of the species was right. But the priest claimed that Bible's theory of the creation was undoubtedly correct.

The continuing argument collected a crowd. The priest had no argument to support his assertion. So he sent for a teacher John Scotes who taught biology in the town of Dairn in Tennessee State. Those days the law was that whatever one taught in schools should conform to the Bible. The theory of evolution claims that life developed from smaller organisms. This is contrary to

Bible's teaching. That was why the priest was telling the engineer that man descended from the skies on the earth. John Scotes's problem was that though he had come along at the priest's request and taught according to Bible in his classes, he himself did not believe in that.

His arrival on the scene gladdened the priest who felt sure that now the engineer could be worsted in argument. But he had the shock of his life when he found that his invitee, John Scotes, was supporting the engineer's argument.

The priest forgot the engineer and turned round on Scotes and angrily declared that in such a religious state as Tennessee it was intolerable that a teacher preached theories contrary to the teachings of the Bible. He complained strongly to the school authorities against Scotes. The easier way out would have been to terminate the services of anti-religious Scotes. But at the instance of the priest the school authorities decided to prosecute the teacher, so that he could be adequately punished.

The case was filed on May 6, 1925. The law point in the case was just that John Scotes had violated the Tennessee law. So he should be punished. But the dimensions of the quarrel had by then expanded. It was no longer a legal battle between a teacher and the priest but between religion and science. The court had to decide whether what the teacher said was right or wrong. Was the teacher doing his duty of imparting true knowledge to pupils? Two questions instead of one. The scope had become larger.

Both sides started preparing their cases. Advocates of science began to get ready to take the matter right up to the Supreme Court. The other side too began to prepare in earnest. Since no side was prepared for a compromise, the case was fought out vigorously.

Citizens Freedom Union of America entered in the side of the teacher, to ensure that no teacher ever got punished for teaching the truth. Defence engaged Clarence Darrow, the most famous lawyer of the time. For the religious side the lawyer was William Bryne, thrice presidential candidate for the Democratic party.

More than 100 correspondents of world press covered the trial which hit the front page everyday. They flew in from many countries. The Darrow Telegraph Office had to engage 22 new employees to cope with the telegraph traffic. New lines had also to be laid. Everyday news worth two lakh went out of the town.

Both sides had one chief lawyer each. But the number of assistants was large for both sides. All the leading lawyers of the country had come to help in the case. Tennessee's Attorney General, Thomas Stewart appeared in person for the State.

The lists of witnesses from both sides contained University teachers, scientists, religious heads, members of the legislatures and other top people.

The case went on for quite long. The Judge was Chief Justice John Calston and there were 12 Juries. Three of the Jury had read only Bible and no other book at all. One was illiterate. Other two were only semi-literate.

Darrow addressed the court as defence lawyer. "Today teachers are being prevented from teaching the truth. Tomorrow people will be prevented from publishing such literature. And the day after there will be ban on thinking and speaking. We shall be forced back into the 14th century, when those who sought to awaken knowledge in us were burnt alive".

Lawyer Bryne for the traditionalists said: "Bible that has been kindling inner light for

ages, that word of God cannot be proved wrong by today's books. God's word cannot be false. The monkey cannot be man's ancestor".

Defence lawyer Darrow conducted his cross-examination seriously. He asked Bryne "You believe in every word of the Bible?"

Bryne had written many articles on Bible. His answer could be nothing but, 'Yes'. Then Darrow read out a sentence from the Bible- "The sun was created on the fourth day" (and he asked can you tell now could there be morning and evening without the sun? And when there was no sun how was its creation calculated to have been after four days?"

Defence lawyer went on raising his questions. He asked "According to the Bible God cursed the snake to move by crawling on its belly for having misguided Adam and Eve into eating the forbidden fruit. How did the snake move before that?" Bryne could give no answers to these questions. He went on calling the defence lawyer an atheist.

Finally came the day when the case ended. The court read out a small judgement in ten minutes: hundred dollar fine and cost of prosecutor's case.

This judgement was welcomed by the religious people. Bryne felt so deeply hurt at the inadequacy of his reading and knowledge that after two days he died.

The town of Dayton (then population 2000) has now developed a lot. It has a university named after Bryne in which nothing can be taught contrary to Bible's teachings. But now this rule is only on paper, it is not really practised. A film based on it 'Intent the Wind' too was made.

(Courtesy—Nagpur Times) Δ

The Blood - Thirsty Gods!

-Nirvan J. Chakravarti, Tirunelveli.

It happened the only other day. The report appeared in Malayala Manorama of 15-10-78 of the Sacrifice of a three-year old female child by its own father in Canjilai village in Hardoi, U.P. This is only yet another incident of its kind in our country—a relic of the inhuman and barbarous past to which we are inheritors. That this horrendous crime should have been committed on the advice of a Sanyasi proves the strength of the grip which superstitious beliefs, hopes and fears have on man in our country.

I would not dare to blame or condemn the ignorant, superstitious father who sacrificed his child, the "innocent lamb". On the contrary, my sympathies are for this poor creature of his environments. Born, brought up and used to the conditions obtaining in his environments, perhaps he could not have acted otherwise. What a pity that there are thousands, even millions, like him everywhere who believe that the god or gods they believe in have to be mollified with blood. It is only the fear of the law that restrains many in our country from perpetrating such crimes, though

occasionally we get reports of similar human sacrifices here and there.

All religions I have studied about have blood-thirsty gods. They could be mollified, pleased or coaxed with sacrifices alone. A study of religions, whether living or dead, would show to the discerning how exacting have been men's gods. During the sowing and harvesting seasons, in times of danger or calamity, the gods have to be pleased. In ancient times, men used to perform human sacrifices to gods to induce them to give fertility to the soil, to give men prosperity and to rid them of pestilences, dangers of war and other calamities. In his book "The Masks of God—Oriental Mythology", Joseph Campbell has enumerated instances of such practices at different times throughout the world. The royal temple of Ur excavated by SIR, LEONARD WOOLLEY showed whole courts interred alive. In Summer, such practices continued up to 2500 B. C. In Malabar, in South India, the cult of kings ceremoniously slicing themselves to bits prevailed upto the 16th Century A. D. Campbell writes: "In the temple of the Black Goddess Kali, the terrible one of many names, difficult of approach (Durga) whose stomach is a void and so can never be filled and whose womb is giving birth for ever to all things, a river of blood has been pouring continuously for millenniums, from beheaded offerings, through channels carved to return it still living, to its divine source". Before the ban on human sacrifice in 1835, Kali was relishing humans also besides buffaloes, sheep, pigs and fowls. Now, it seems, Kali is content with the blood of sheep.

In the Shiva temple, Tanjore in South India, a male child used to be sacrificed before the altar of Kali every Friday at the holy hour of twilight. In 1830, the ruler of Bastar in Madhya Pradesh, one day offered 25 men to gain Kali's favour! In the 16th century a king of Cooh Behar immolated a mere 150 humans at Kali's altar! In the Jaṇtia hills

Of Assam, a royal family used to offer a human victim at Duga Puj every year.

"By one human sacrifice with proper rites, the goddess remains gratified for a thousand years," says Kalika Purana of the 10th century A. D. and by the sacrifice of three men, hundred thousand. Shiva in his terrible aspect, as the consort of the goddess, is appeased for three thousand years by an offering of human flesh. For, blood, if immediately consecrated, becomes ambrosia and, since the head and body are extremely gratifying, these should be presented in the worship of the goddess. The wise would do well to add such flesh, free from hair to their offering of food." Such victims and the priests can truly feel, as the Bhagvad Gita says "even as worn out clothes are cast off and others put on that are new, so worn out bodies are cast off by the dweller in the body and others put on that are new."

Through human sacrifices are very rare now buffaloes, sheep, fowls etc. continue to cater to the needs of gods and goddesses. Perhaps Buddhism and Jainism have had some sobering effect in some parts of India, in that fruits and vegetables or flowers often replace animals and humans. The breaking of coconuts, hanging of vegetables and scarves at foundation ceremonies, in front of newly constructed buildings etc are nothing but the vestiges of the bloody sacrifices of the past.

Other organised religions of the world also have a significant place for sacrifice in their theologies. Take the Jewish religion for instance. The god of the Jews, Jehovah was a blood-thirsty-god. According to the Bible, the two sons of the first man Adam, viz. Cain and Able offered to God the first products of their toil. While Able a shepherd, offered fat lambs, Cain a tiller of the ground could offer only the fruits

of his toil. And what was the result? The Lord had respect unto Abel, but unto Cain not. Going further into the Bible, we find that the Lord demanded the sacrifice of Abraham's only son Isaac. From the Bible one can cite many other instances of the rites of sacrificing children by parents to satisfy Gods. The rite of sacrificing by burning the first born alive was practised in Canaan and in North Africa, in Israel, Moab, Judah and Carthage.

Coming to Christianity, an offshoot of Judaism, it is no wonder therefore, that God the Son had to sacrifice himself to God the Father. The sacrifice of the only begotten son of God, "whose body is bread and whose blood is wine," could alone atone for man's original sin of disobedience to God. Thus the Christians, have the Eucharist which is but another version of the primitive rite of eating a dead god. Here, it is interesting to note that the Mahayana school of Buddhism also emphasises self-sacrifice-not extinguishing the self but lovingly devoting it to the service of others at the cost of whatever suffering such services may bring with it.

In Islam also sacrifice has its importance. At the Id festival thousands of sheep are slaughtered. Islam also countenances the sacrifice of humans who do not conform to the teachings of the Quran in certain circumstances.

Sacrificing to gods and goddesses is no new concept in religions. As long as man believes in religions and all the superstitions that go with it, there will be men and women in this world who will go to any extent to supplicate the supernatural. Man-poor man-when will he be able to rid himself of the Frankenstein whom he has created in his imagination and whom he calls God!

'Lord of the Air'

-By Tal Brooke

Tal Brooke's intimately personal account of his probings into Eastern mysticism in India lay bare the "invincibility" of our much talked about godmen and babas. And it especially pricks the bubble of myth surrounding the super showmen of them all - Sathya Sai Baba.

THE QUEST

Tal Brooke's metaphysical quest for 'the greatest cosmic prize of all, Nirvana' has been nurtured from childhood and prompted his odyssey through Timothy Leary, psychoanalysis, mysticism and TM. After an abortive earlier trip to India, Brooke decided to meet the guru who had made fantastic claims as the reincarnation of Krishna and Christ and whose much publicised miracles were featured in Newsweek in 1969. Once in India, Tal Brooke's peregrinations take him to the ashram of Sathya Sai where he hopes to find the true messiah. In his own words, "I was his closest foreign disciple for many months. I wrote a book for him, spoke before vast audience and was given endless personal favours of Babas then the tables suddenly turned on me". Tal Brooke's deliverance in the end, and the climatic discovery of Baba's perversion comes as a bombshell for him.

Before coming to India, Brooke had his LSD trips and heard Tim Leary's forceful speeches. As a truth-seeker though Brooke had often been discomfited by the outward suggestion of irrationality, he consoled himself with the Vedantic axiom 'Don't let outward appearances sway you from the bastion of truth within'. But one might ask if the truth he had sought out to find in Putta

perthi was worthy of reverential surrender that would mean even putting up with the Baba's sodomic advances on the author. But then had not the author stayed on till the final coup de-grace months later, we might have missed a wonderfully readable first hand account of the true nature of things behind the religious veneer of the Baba.

OPULENCE

The narrative unfolds in many places highlighting the pompous extravaganza of our godmen in sharp contrast to the pitiable conditions in which most of their gullible followers live. Maharishi Mahesh Yogi's ashram was 'higheless' and had rich Banarasi silk. In the room of Sai Baba Brooke senses 'opulence that bordered on lavishness'. Baba's chair was a teak-and-silver affair, covered with a Bengal tiger-skin! His 'Brindavan' was once the summer home of the king of Nepal and has several acres of garden. Baba's bedroom itself was "ultra-plus and sealed-off" (for his nefarious activities?)

Baba's living style was regal too. His devotees even make a flower bedecked path for him-sycophancy, pat-excellence indeed! His bed was made of precious inlaid teak pasted with gold leaf. When Baba retires wearing a monogrammed white silk gown, it is on a large silver plated swivel couch - Opulence indeed at the cost of his disciples, who pour their offerings and admiration unquestioningly!

PLATITUDES AS PHILOSOPHY

We find the Sai Baba visiting places in his limousine followed by his entourage of sycophants. This great impostor in a brilliant red gown his hair raised up Africstyle in a giant cumulus cloud of wiry black strands is often found sermonising and mouthing platitudes "Love is one, love is to know

God," or again on another occasion when he exhorts his followers to "start the day with love, live the day with love, Fill the day with love, spend the day with love. And end the day with love. This is way to Go."

PREDILECTIONS AND FOIBLES

Amid Sal Baba's personal predilections is betel chewing (downright earthly!) -even during bhajan sessions. He prescribes satvic food of spices for foreigners but his own diet is un-satvic. He pontificates that 'Anger is weakness' but does not hide his wrath against Gill and the author himself in the end.

The egotist in Baba earns the adulation of the crowds by the deft magic of his miracles. Even the author spoke and sang paeans in praise of guru. But didn't Baba have his human foibles? We find him blatantly lying to help Marsha and India who had illegally overstayed in India. He once had chronic appendicitis, but maintained that he took it over from one of his 'baktas' to cure the latter. And his devotees swallow this most irrational explanation! Baba's description of Anthony's father's house was all wrong. He was of course not omniscient. He didn't even know that the boy patrick whom he had seduced lived just down the road, but believed that the light-skinned Anglo-Indian boy was an American!

As one by one disillusioned western followers leave, a fresh contingent arrives to keep up the supply from abroad. Baba himself keeps shifting his favours and then chosen ones.

THE DEVIATE

Baba used to hug and caress his younger male devotees from abroad, apparently showing kindness. But was there a homose-

xual lurking behind the religious facade? Baba hugs the author tightly with a 'nudging pelvis' and is so audacious enough to ask 'you do not like it? When the author's response is poor. 'Very weak hug', says Baba and calls for a tight embrace which the author obliges with a "chest-crushing squeeze." The godmen's pelvis moves again-another divine manifestation of Baba. Even after his personal experience the author in his apotheosis of the Baba thinks it is some form of tantric 'purification' and decides He can't be queer.... I have to follow him in blind faith. That is the answer-but what answer did Tal Booke finally get?

Revelations about Baba's private pro-bings with seventeen year old patrick comes as a bombshell. Baba finds bliss and 'ananda' in reaching down and unzipping the boy! Worse things follow which will shock the reader. Yet the Baba is offended by a Canadian man and girl sleeping under one mosquito net! The experience is shared by others as well. Earlier Baba had discouraged the author after his speech and had even bluffed that it was unintelligible to another American.

Baba's perversion did not stop with homosexuality. He even radically subjects some of his fallen disciples to endurance tests by forcing them to stay on the roof as a punitive measure. "Soon a number of the girls got heat rashes and fever blisters, and others would wander around with turbaned heads 'dazed from sun-stroke'". The height of cruelty indeed, to be meted out to obedient psychopathic followers-easterners all.

AND THE PATRONS

In spite of all these why did our own VIPS patronise this self-styled demagogue and fraudulent messiah? There is Dharma

Contd on Page 382

Test for Reason No. 15

SAFETY FIRST

A conservative but shrewd businessman who believes in the dictum "Safety First" even in speculation went to a Race Course. After merely watching all the earlier races without betting in any of them, at last he found the following attractive offers in the Book Maker's Stalls for five horses participating in the last race:

Horse 1	1 to 2 odds
Horse 2	1 to 3 odds
Horse 3	1 to 8 odds
Horse 4	1 to 11 odds
Horse 5	1 to 17 odds

He has Rs. 2000/- with him and with this he wants to make the maximum profit, if at all possible, without taking any risk whatsoever. Is it possible? If so how much profit he can make and how?

(A briefing for non-race goers: 1 to 2 odds against Horse 1 means twice the amount of bet would be paid if horse 1 wins besides returning his own money).

RULES:

1. The entries should be received on or before 15-12-78.

2. There is a prize of Rs. 10/- in the form of books to be sent to the winner. If there are more than one correct entry the prize will be decided on lots.

3. Readers are requested to quote their Membership number or Subscription number.

SOLUTION FOR TEST FOR REASON No 13

1. It is obvious that the 4th digit of the Quotient is 0 since two digits have been taken from the Dividend in line 6.

2. Line 4 must begin as 10xx and line 5 as 9xx since otherwise, line 6 will have one or two more digits to the left.

3. Line 3 is 8xx or less, since line 2 is at the most 9xx.

4. Divisor $\times 7 = 8xx$ and Divisor $\times 3rd$ Quotient digit $= 2xx$ and divisor $\times 1st$ quotient digit $= xxx$. Therefore these digits of the quotient are greater than 7, and must be 8 and 9 respectively. The last digit of the Quotient also must be 9. Hence the quotient is 97809.

5. Since Divisor $\times 8 = 9xx$, the Divisor is more than 112 but less than 123.

6. Therefore, line 6 begins as 10xx or 11xx. (Divisor $\times 9$)

7. Adding these first digits of line 6 to line 5, we observe that line 5 must be 989 or more. The only number between 989 and and 999 that is divisible by 8 is 992 (124 \times 8).

8. Hence Divisor is 124

9. Now the dividend is obvious. It is 12128316

Though some readers have stated that there are numerous alternative solutions, to the best of our knowledge there is only one correct answer for this problem.

The following have sent correct solutions for Test for Reason No. 13:

1. Mr. P. Espen Abraham, Katal
2. Mr. G. Kumar, Madras
3. Mr. J. Napoleon, Bhillai
4. Mr. Narendra Mohita, Nagpur
5. Mr. G. K. Nayar, N. Parur
6. Mr. M. T. Sathyanathan, Calicut

Mr. J. Napoleon, Bhillai, gets the prize in the draw.

Solution for Test for Reason No. 14

1. D is not zero. Further there are no zero and one in multiplier-A T E as can be seen from the partial products.

2. Since all the partial products have only four digits each, D cannot be more than 1, even if least numbers 2, 3 and 4 are assumed for A T & E (not respectively).

3. As third partial product ends with D i.e. 1, A and E must be 7 and 3 (not respectively). But A cannot be 7 since (7 T) X 7 T 3 would give a five digit partial product. Hence A is 3 and E is 7.

4. Since in the second partial product E i.e. 7 when multiplied by T gives T, T can only be 5.

5. Hence the answer is 1357

$$\begin{array}{r} 1357 \\ \times 357 \\ \hline 9499 \\ 6785 \\ 4071 \\ \hline 484449 \end{array}$$

Other logical explanations too will lead to the same answer.

The following have sent correct solutions for Test for Reason No. 14:

1. Dr. J. C. B. Abraham, Madurai
2. Mr. P. Eapen Abraham, Kattai
3. Mr. T. Ganesan, Tuticorin
4. Mr. B. K. Ghosh, Nagpur
5. Mr. G. Kumar, Madras
6. Mr. T. P. Kuntiraman, Ayancheri
7. Mr. R. Lakshminarayana, Bangalore
8. Mr. J. Napoleon, Bhalal
9. Mr. Narendra Mohita, Nagpur
10. Mr. G. K. Nayar, N. Parur
11. Mr. B. Pasupathi Rao, Anakapalli
12. Dr. K. V. N. Sarma, Bangalore
13. M. T. Sathyanathan, Calicut
14. Mr. K. K. Subramanyam, Karedu
15. Ms. P. Meenakumari, M.Sc. Madurai

Mr. K. K. Subramanyam, Karedu gets the prize in the draw. Δ

"Lord of the Air" (Contd from : Page 280)

Vira, the then Governor of Karnataka holding his umbrella at Baba's side, another Governor Mr. Nakul Sen a vice-chancellor of a university, a high court judge and a host of others including, of course, flag bearer Dr. Bhagavantam. At the opening of a college complex a succession of notables spoke and were followed by a lengthy address from the President of India. This is the culmination of the efforts of an impostor and magician who has claimed the highest dignity on our land among his admirers—a fact that should make us bow our heads in shame.

THE FINAL DELIVERANCE:

The author's final awakening is partly facilitated by his association with the Carrolls who were christian missionaries. After the realisation of Baba's insane philosophy and when his encounter with Patrick becomes known, the spell is broken. "It was as though the spirit that inhabited the bright-robed body was putrid, foul and horrifying," the author feels.

Tal Brooke leaving Pattapathi scrapped the pro-Baba book awaiting publication and lectured for a while to peace-corps volunteers at Delhi before returning home.

The book has a racy style, is excellently got up and must be read by all those who want to know the ways of our godmen and babas. Published by Lion Publishing, U.K. and priced at 95 P. is available with I. R. A. Madras. Δ

—V. Gopalakrishnan, Madras.

FREETHOUGHT

I.R.A. Endowment Fund

As per November 78 issue...Rs.	2,658-65
Mr. N. Suseelan, Beohari (I Instalment)	15-00
Mr. Prem Nath Bzaz New Delhi...	100-00
Total:	<u>2,773-65</u>

We have still a long, long way to go to reach the target. Contributions—anything more than Rs. (50/-) will be gratefully accepted for the Fund. The amount can also be sent in two instalments. Please rush your contributions by crossed DDs/or cheques drawn in favour of INDIAN RATIONALIST ASSOCIATION.

—Treasurer, I. R. A.

New Members

We heartily welcome the following new Members to I.R.A.

Membership No.	Name	Place
M—468	Mr. N. Suseelan	Beohari (M. P.)
M—469	Mr. R. G. Phillip	Trivandrum (Kerala)
M—470	Mr. Raghuvir Kodali, B. Sc.	Mangalore (Karnataka)
M—471	Prof. Raman Pathak	Chikhli (Gujrat)
M—472	N. Iwan I Chacko	Tiruvalla (Kerala)
MF—8	Mr. R. N. Govind	Suva (Fiji Islands)

General Secretary, I. R. A.

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THANTHAI PERIYAR CENTENARY 1978-79



SEEDS OF RATIONALISM SOWN BY PERIYAR BLOSSOMS WITH FRAGRANCE

The power of reasoning is the essence of life in man. Greater the clarity in reasoning, the more mature a man becomes. In any sphere of activity, to ask people not to think and make them believe anything blindly is to degrade them to a level below animals.

Untouchability is the offshoot of caste system; it has no other basis. In my view as long as the caste system is allowed to continue, it is futile to aim at eradicating untouchability.

I would appeal to all poets, essayists, preachers of rationalism, writers and artistes to employ their skill with the sole aim of benefiting mankind.

-THANTHAI PERIYAR E.V. RAMASAMY